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ABSTRACT

In order to organize research on minority programs, particularly the Spanish speaking, the possible differences in attitudes and opinions of the mainstream and Spanish speaking clienteles have to be considered. Mainstream clienteles tend to assume that public administration of new programs is characterized by a normal process of growth, development, and improvement involving learning from past mistakes. Yet the Spanish speaking, especially the Mexican American and Chicano activistas, hold different perspectives, particularly in the public administration of programs addressed to barrio communities. The attitudes and opinions in 3 areas should be considered when asking whether minority attitudes and opinions diverge meaningfully from those of the mainstream: (1) change, (2) error, and (3) function of new programs. Recommended points of focus for research on Mexican American programs are (1) the concept of the minority program as a laboratory and (2) research addressed to the entry-administrator training programs. (NQ)

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# BROAD APPLICATIONS OF RESEARCH ON PROGRAMS INVOLVING MEXICAN-AMERICANS

by

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Observations about programs involving Mexican-Americans can be looked to for broader applications. Generalizations from such experiences should be instructive for programs directed to Spanish-speaking publics here and in Latin America. The student of programs addressed to Latin American publics hears that problems and failures in connection with those programs are brought about by cultural differences.[1] Empirical moves to identify impacts of culturally related variables in transfer of public administration techniques from one culture to another should be of interest to Latin Americanists and other comparative administrationists. Programs addressed to Mexican-Americans offer special opportunities for study of adjustments in the face of attitudes and opinions identified with a subculture which may or may not be resisting the melting pot ideal.[2]

In attending to public administration aspects of programs involving Mexican-Americans, the writer does not wish to downgrade need for other study of programs directed to other minorities. An element of personal choice enters into any research focus, and it is hoped that researchers will deal with public administration and other aspects of a variety of minority-oriented programs. Some reasons for

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[1]Remarks by Dean Orlando Fals Borda, Faculty of Sociology, National University, Colombia, point to broad differences in this connection. Fals Borda comments on a paper by Frank Tannenbaum of Columbia University: "It appears . . . that Professor Tannenbaum would wish the peoples of countries striving to become of age, to set up, as their goal, public administration in a country such as the United States, where public administration has been technically developed in accordance with the people's own cultural mood. This way of doing things, he says, should, in general terms, increase administrative efficiency. We know, however, that, even within the context of North American civilization, efficiency in government administration is often elusive. . . . . Latin American culture seems to demand that alternatives to the existing forms of government and administration be studied. Undoubtedly Professor Tannenbaum is correct in suggesting and we follow the way to representative democracy as practiced in the United States and some other countries. It seems unnecessary to recall how far away we (Latin Americans) still are from this form of government, even if we agree that it is valuable and desirable. But, wouldn't it be sensible, given our present stage of development, to make an endeavor to select, from our own traditions and customs, some special forms of democratic government?" Orlando Fals Borda, "Comment," in Martin Kriesberg (ed.), Public Administration in Developing Countries: Proceedings of an International Conference Held in Bogota, Columbia, April 15-21, 1963. (Washington, D.C.: The Brookings Institution, 1965), pp. 43-45.

[2]The writer goes in more detail into possibilities of culturally related attitudes and opinions in "Minority Attitudes and Opinions that Have Impacts on Administration of Minority-Oriented Programs," Paper read before panel of Pacific Chapter American Association for Public Opinion Research, Asilomar, California, March 4, 1972.

concentrating on Mexican-Americans will be discussed below. Among other things, this paper will consider advantages of that focus at the present time. This paper will discuss possible differences between majoritarian and minority attitudes and opinions. That discussion will provide background for endeavors to identify central problems in connection with programs involving minorities. Lastly, there will be a presentation of some recommended points of focus to serve as a guide for future research in this area. Attention will be given throughout to applications for Spanish-speaking and other clienteles.

As an overall approach toward studying minority-oriented programs, the researcher can look for ways in which perceived cultural differences have measurable impacts on administration and the administrator. This should not exclude consideration of old wives' tales nor myths that are believed to have impacts in those programs. We can not say at present that such considerations do not have implications for administration of programs addressed to Spanish-speaking clienteles, nor more generally for a range of domestic and international programs.

Background Considerations

In view of previous personal orientation toward public administration theory and practice, the writer will concentrate on public administration aspects of programs directed to Spanish-speaking publics. The ultimate aim is the making of desirable adjustments in administrative structures and techniques. The writer's immediate concern with Mexican-American programs centers on possible differences between attitudes and opinions of mainstream as against Spanish-speaking clienteles.

Such possibilities will be approached by first presenting some general background materials. This will be initiated by discussion of the "public administration mainstream."[3]

It is submitted that one broad assumption can be identified with that mainstream. This assumption is along the following lines: public administration of new programs is characterized by a more or less normal process of growth, development, and improvement involving learning from past mistakes. Much discussion in the public administration literature deals with relative merits of ways to accelerate that process. The literature is interested, for example, in techniques of trial and error and other empirical and systems methodologies. Chief departures from that mainstream emphasis are associated with a body of criticisms coming for the most part from minority activists and New Administration people.

The writer wishes to concentrate on criticisms deriving from Mexican-American and Chicano activistas.[4] Chicanos especially may be viewed as a rich source of new and different perspectives, particularly in connection with public administration of programs addressed to barrio publics. With the help of a State of California Innovative Research grant, a group of students is drafting materials to attract young people to the public service. Chicano members of that group, some of whom are oriented simultaneously to (1) Movimiento philosophy and (2) advantages of public administration careers, tell of inner wrestling over ways of satisfying antiestablishment goals, and

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[3] The "mainstream" and "establishment" can not of course be identified as unitary, homogeneous entities. Certain functional characteristics and gestalts, however, do have impacts on administrators in minority-oriented programs. It should be useful to make generalizations about those impacts. This is not to say that given administrators in minority-oriented as well as other programs will not at times be found behaving contrary to those generalizations.

[4] For purposes of the present paper, "Mexican-American" will be used broadly. "Chicano" will refer to Movimiento leaders, now usually youthful--in spirit if not always in age--who feel that relatively direct means must be taken to advance the people of La Raza. Rightly or wrongly, the writer feels there is not agreement at the present time, among people in the United States of Mexican descent, concerning use of those terms.

achieving, at the same time, satisfactions from working within established frameworks.[5]

Learnings from minority-oriented programs involving Mexican-Americans in the Southwest will hopefully have implications for training administrators for domestic and international programs. There seem to be relationships between learnings from international programs and applications for minority clienteles here at home. James E. Grunig, for example, speaks of connections between findings from Peace Corps projects in Colombia and research on community social action agencies in Montgomery County, Maryland.[6]

1. Areas of possible differences between mainstream and minority publics. As background for constructive steps for research addressed to above kinds of programs, three areas should be considered when asking whether minority attitudes and opinions diverge meaningfully from those of mainstream publics. Next paragraphs will look to mainstream attitudes in connection with the following subjects: change, error, and function of new programs.

A. Change. The writer wishes to make the following generalization about a broad outlook toward change on the part of the public administration mainstream:

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[5]A Faculty Grant from the California State University and Colleges: "Attracting Minority and Other Youth to the Public Service," Plans and materials for an integrated program. Los Angeles: 1971. In the grant application, the writer goes into subjects like relating such materials to a regional public administration training program oriented both to needs of governmental agencies and minority publics. The reader recognizes that the idea that a young person works most effectively for change when he works from within is not without controversy. Many minority youths, including those who may have most to offer such programs, would not agree. Their argument is that the young person and the minority group have too much to lose in this process. Compromises and adjustments, in their view, lead to "becoming the enemy"--as Pogo would put it. The writer feels that careful research into attitudes, behaviors, and programmatic changes associated with various alternatives taken by young people will have most to say about relative merits of such arguments and counterarguments.

[6]Comments by James E. Grunig, "Organizational Communication and Social Action," Paper read before panel of Conference of International Communication Association, Atlanta, Georgia, April 19, 1972.

in the previously cited mainstream attitude toward growth, development, and improvement, change tends to be evaluated against a first function of conserving givens within presently existing structures. New experiences tend to be appraised, by the mainstream administrator, against that criterion of keeping the substance of what already exists, although he may be open to making modifications of accidentals of that basic structure.

It seems desirable to find ways to break out of this outlook toward change if we are to make the most of new change alternatives deriving from minority critics. Mainstream public administrationists can concentrate on ways to expedite that breaking out. These include promoting of questioning of present givens or essentials in present structures. Minority critics can be helpful in this process to the extent to which they are inclined to question such assumptions.

(1) That promoting of questioning of assumptions and (2) broad changes in attitude toward the role of change itself are not easy for the public administrationist whose own history seems to reinforce present assumptions within the mainstream culture. In interviewing practitioners and academicians, the writer observes another mainstream attitude which seems to complement the above general outlook toward change. This second attitude is sometimes expressed in the following way: "There may be need for changes in the face of minority needs, but the most important adjustments will have to come from minorities themselves."[7] This is described by some interviewees as movement in the direction of consensus. In the writer's view, a more useful concept of consensus includes a different kind of openness to change on the part of mainstream decisionmakers.

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[7]A Faculty Grant from the California State University, Fresno State College Foundation: "Alternative Courses of Action for Involving Mexican-Americans in Governmental Processes, Plans and Materials for an Integrated Program," a Two-Year exploratory project. Fresno, Calif.: 1970.

B. Error. Another area of possible discrepancy between mainstream and minority attitudes and opinions has to do with function of error. The broad mainstream outlook toward error may be described as negative in character, involving the notion that error must be avoided. Thus mainstream people sometimes experience a kind of shock when error is encountered in connection with minority-oriented programs. A different outlook is observed from the general direction of minority and nonmainstream publics. This second view might be described as a positive outlook toward error. Here, error is something almost to be expected, with the focus now on ways to learn from error so changes can be made.

Assessment of where he is located in the above polarity of outlooks toward error should be helpful to the researcher who wishes to get the most out of what can be learned from minority-oriented programs. That assessment should help the mainstream person deal more effectively with unforeseen problems and breakdowns in programs addressed to clienteles who are identified, rightly or wrongly, with subcultures that are viewed as diverging from the mainstream. Understanding of the above second outlook toward error should give the researcher a better base for identifying sources of error the purpose of preventing and overcoming possible deleterious effects. This should be useful, for example, for the purpose of moving away from simplistic "devil theory" explanations that plague reactions to outcomes of programs addressed to Latin American clienteles. Problems involving above kinds of attitudes toward error seem to enter into breakdowns both in Alianza para Progreso-type programs, and poverty and social actions programs here at home.

C. Attitude toward new programs. A third area of possible discrepancy between mainstream and minority attitudes and opinions pertains to places wherein we can capitalize on above, more flexible concepts regarding change and error. People brought up through mainstream public administration backgrounds are not always inclined

to view new programs as a chief source of new learnings. At worst, such programs are threatening although at the same time they may be deemed necessary. The writer feels that both minority and nonminority people who become intimately involved with such programs tend to become more flexible with respect to additional ways to break out of mainstream concepts. Those people are more inclined, for example, to look to such programs for concrete new alternatives for sharing decision making with community publics.

This discrepancy in outlook toward implications of divergent new programs seems related to the above-cited desire of mainstream people to conserve givens within present structures. The mainstream-oriented person might look to new programs for new ways to modify those givens, for example for the purpose of better meeting clientele needs. In the more flexible view associated with minority attitude and opinions, on the other hand, new programs are looked to as a source of alternatives for making basic changes in a range of present assumptions.

The program planner who wishes to take advantage of this second, more open outlook can work toward identification of useful sources of criticism of present assumptions. He can look to people who have different associations with minority-oriented programs. This kind of seeking constitutes a useful starting point even if it be found that minority-oriented programs move in broad establishmentarian directions. Careful identification of input sources that are productive in above terms should lead to techniques to evaluate (1) relative effectiveness of contributions from various sources, and (2) programmatic outcomes of given alternatives.

2. Minority-oriented programs: basically different or basically similar?

Above discussion is tied to a broad question which may be put in the following way: is administration of minority-oriented programs basically different or basically

similar compared to other programs? Although we observe discussion of what are said to be culturally related attitudes and opinions in this connection, there is not yet a body of substantive research on real-life impacts of such variables in day-to-day operations in minority-oriented programs.

One approach will be to pin down discrete impacts on behaviors of the administrator in the minority-oriented agency. It will be instructive to find data on how day-to-day operations of that administrator are different and similar compared to those of administrators in nonminority programs.[8] In another place the writer has gone into greater detail concerning five specific topics that can be studied further from the viewpoint of whether they involve culturally related attitudes and opinions. Those topics are: (a) notions regarding time and time management; (b) views on importance of media skills, symbols, criteria, and standards; (c) concepts of responsibilities to community as against other publics; (d) views on relative importance of the quantitative vs. the qualitative; and (e) notions about importance of word-oriented rules and forms.[9]

Those topics can first be studied within contexts of programs addressed to two major minorities: blacks and Spanish-speaking publics. Programs involving Mexican-Americans are located largely in the Southwest. In studying these and other minority-oriented programs, research addressed to the above five topics should deal with the basic question of whether administration of those programs is basically different or basically similar compared to other programs. The above-mentioned related

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[8] Becker and Geer discuss general problems relating to transfer between cultural and organizational roles. Howard S. Becker and Blanche Geer, "Latent Culture: A Note on the Theory of Latent Social Roles," Administrative Science Quarterly, Vol. 5, No. 2 (September, 1960), pp. 305-13.

[9] Franc, "Minority Attitudes . . . ," pp. 2-9.

question of whether minority-oriented programs take turns in establishmentarian directions also seems to enter into this problem. Identification of specific junctures at which those turns occur or do not occur should be instructive.

Another area of possible questions has to do with what S.M. Miller et al call "creaming the poor." By this is meant a tendency to bring to the surface those leadership elements in the poor community who have most in common with the nonminority establishment. Those people are said to be rewarded with money and status, with an effect of their being removed from opportunities for making meaningful changes for the benefit of the poor.[10] We do not at present have substantive data on extents to which this concept of creaming is valid or invalid. Even if this process be validated empirically, this is not the same as saying it is planned, directed, intended, or even conscious on the part of establishmentarian decisionmakers.[11] Apart from whether this creaming process be validated or invalidated, the above broad problem of differences vs. similarities seems to be a control question which will have to be addressed by the researcher.

3. The Mexican-American-oriented program as a laboratory. The writer will now consider one last background area before remaining sections deal with specific problems and recommended points of focus for research on administration of Mexican-American-oriented programs. The next two paragraphs will address the concept of the minority program as a laboratory. This will be followed by specific consideration of Mexican-American programs from that perspective.

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[10] S.M. Miller, Pamela Roby, and Alwine A. do Vos van Steenwijk, "Creaming the Poor," Transaction (June, 1970), pp. 39-45.

[11] Interpretations to the effect "they are plotting against us" may lead to problems for the social science researcher who wishes to remain objective when he studies such experiences. Subjectivity in those interpretations tends to become more intense as interviewees are found toward both extremes of the establishment-antiestablishment continuum.

A. Concept of a laboratory. Today's minority-oriented programs can be conceived of as basically of a laboratory nature in view of above opportunities for exploring new alternatives. The experimentally-minded researcher can look to such programs for measurement of effects of programmatic, personality, stylistic, technique, and other input variables. Data about those effects should take on additional meaning as minorities increasingly participate in American political process.

One example of increasing participation in public process can be cited. In the San Joaquin Valley town of Parlier, a college student activista was recently elected mayor. This young man is experiencing problems in his efforts to build consensus with the town's Anglo business and farming interests. He reports that to date chief helps in that direction have to do with getting federal grants, particularly those perceived as benefiting all factions in the town.[12] A cataloging of experiences in Parlier as well as those associated with other instances of increasing minority participation throughout the country seems due. That kind of information will provide a logical base for efforts to generalize from such experiences. That information should be useful for extrapolating principles that may have applications for comparative administration theory.[13]

B. Attention to Mexican-American-oriented programs. Although a greater number of public programs in this country is directed to blacks, Mexican-American-oriented programs also merit attention in view of special opportunities for learning

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[12] Interview with Andrew Benitez, Mayor of City of Parlier, California, September 24, 1972.

[13] As additional Mexican-American students are trained in behavioral science methodology more contributions in this direction can be expected. The writer supervised a Chicano graduate student who used an attitudinal questionnaire to get at ways in which the administrator of Mexican descent can involve community publics in planning phases of a minority-oriented public agency. See Joseph R. Rocha, "Mexican-Americans in Government: A Study of Attitudinal Differentiations within the Mexican-American Community in the Implementation of Action Programs to Incorporate Mexican-Americans into the Planning Process," (unpublished Master's Thesis, California State University, Fresno, California, 1972).

about adjustments in connection with groups perceived as reflecting divergent, culturally related attitudes and opinions. The writer feels that some of this uniqueness has to do with greater toleration, by mainstream publics, in view of cultural differences believed to be associated with Mexican-Americans. This toleration seems to be greater with respect to Spanish-speaking publics than obtains for black subcultures. This toleration may be partly explained by greater acceptance of Mexican-American families' desire to speak Spanish, as against expectations that black families speak English. Part of this may also have to do with broad acceptance on the part of mainstream publics, albeit apparently partly grudging, of differences associated with nearby Spanish-speaking countries like Mexico and Puerto Rico. Attitudes in these connections apparently are influenced by other factors, such as those having to do with reactions to recent expressions of Chicanismo and the like.

The reader will hopefully view above points at least as arguments that can be tested out by empirical data gathering. The writer is certainly not saying that such views on the part of mainstream publics are morally correct. The attempt here simply is to provide a speculative base for better understanding of present and future trends in administration of minority-oriented programs.

The writer also submits that an element of timing gives a special flavor to present opportunities for studying programs directed to Mexican-Americans. One might say there is a kind of ripeness, in the air today, in view of questioning of long-standing assumptions in the melting pot model. Mexican- and Puerto Rican-associated subcultures seem particularly to benefit from this new openness. This may be added to by broad empathies, on the part of mainstream publics, involving sentimental notions of the picturesque and romantic in Mexico and Puerto Rico.[14] Such sentiments are perhaps less strongly held in the second instance.

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[14] Such sentiments may reflect some illusions on the part of American observers. The Mexican novelist Carlos Fuentes and others point to another harsh reality orientation in the Mexican culture which may have Spanish, Indian, and Moorish origins. He suggests that this runs deeper and is more telling than superficial indications of formal Spanish romanticism and idealism. See Carlos Fuentes, The Death of Artemio Cruz (New York: The Noonday Press, 1964).

These last points, like other arguments in the present section on background considerations, should give the reader a better base for viewing remaining portions of this paper. Above arguments also have implications for dealing with questions about relative merits of working to preserve cultural identity as against moves to assimilate into mainstream cultures. This last question is only being mentioned in the present paper. The one comment the writer wishes to add is to the effect that this last issue is controversial and stressful, particularly for a number of Chicano spokesmen.

One Concept of a Central Problem: Need for Listening

Again, the reader is not asked to agree with preceding arguments if they can not be supported by data. Above discussion is intended as an outline for kinds of questions that will help organize research on programs involving Mexican-American and other minorities. That discussion should provide background for endeavors, in next paragraphs, to focus on central problems in connection with administration of minority-oriented programs. Correct identification of central problems will hopefully be accompanied by new techniques for breaking out of restrictions deriving from undesirable assumptions in mainstream theory and practice.

The writer is particularly interested in gathering new inputs from Mexican-American and Chicano spokesmen. One way by which the traditionally-oriented public administrationist sometimes breaks out of above restrictions is by confrontration with Chicano activistas. But if that same person comes to feel that changes should be made, it is also sometimes found that the changes of which he is thinking are of a surface nature and work chiefly to help the presently constituted system maintain its same assumptions. If listened to carefully, Chicano spokesmen are raising serious questions about basic assumptions, values, and priorities. Chicano academicians endeavored to ask such questions, for example, at a Western Political Science Association

panel, "Ethnic Socialization in the West," chaired by Ralph Guzmán, on March 24, 1972.[15] On this and other occasions, nonminority discussants evince difficulties of listening to and hearing those messages as they are being sent.

This situation leads to what the writer sees as a central problem in this broad area, one involving listening to and hearing what minority people are actually saying. To the extent that such breakdowns do obtain, then nonminority observers will have to open themselves for the purpose of more effective listening to and hearing (this does not necessarily mean agreeing with) what is being said by critics of present concepts. The writer makes the assumption that listening and hearing per se constitute healthy steps. Those steps do not guarantee but should increase likelihood of opening people up to interplay of new change elements that hopefully will work to the benefit of minority-oriented programs.

In broad terms, the objective of the kind of listening espoused here is to give a better base for making changes in programs involving publics perceived as reflecting culturally related attitudes and opinions diverging from those of the American mainstream. Above kinds of input sources should be useful for preventing breakdowns in programs addressed to Latin American publics. The aim in the latter case is to combine the best of American inputs with insights from local grass-root sources. Emphasis on the above kind of listening when implementing Latin American-directed programs should provide inputs, in turn, about new techniques that can be brought back to our shores for applications for a range of minority-oriented and other social action programs.

To help understand the above problem of listening, some generalizations about blocks to listening are in order. Blocks in this connection are dysfunctional

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[15] Papers were presented by F. Chris Hernández and the writer. The reader's attention is directed to an early article by Guzmán which gives an excellent background for understanding present trends in the Mexican-American scene. Ralph Guzmán, "Politics and Policies of the Mexican-American Community," in Eugene P. Dvorin and Arthur J. Misner (eds.), California Politics and Policies (Reading, Mass: Addison-Wesley Publishing Company, 1966), pp. 350-85.

for programs addressed to Mexican-American and other minority publics. One such block appears to have to do with a broad attitude which may be identified with the public administrationist mainstream today, whether coming from practitioner or academician. To put that outlook in a useful conceptual framework, the writer here submits that one overriding assumption is part and parcel of the public administration mainstream today. This may be called Grand Assumption One and goes somewhat as follows: people with more experience in presently constituted public administration processes have more to offer in the way of inputs for ways of improving present systems. This has two corollaries: (1) for the purpose of making improvements in present systems, minority participants in present processes have most to offer, and (2) for the purpose of making improvements in present systems, minority nonparticipants in present processes have less to offer.

Recommended Points of Research Focus

Discussion to this point has addressed problems connected with minority-oriented programs by attempting to focus on a central need for listening to minority spokesmen. In order to help deal with above blocks to that listening, the writer will now present some specific points of research focus that should be kept in mind as we investigate techniques to improve public administration of programs involving Mexican-Americans. These points will hopefully have broader meaning for other clienteles who are also perceived as expressing culturally related attitudes and opinions diverging from the American mainstream.

It is submitted that three points of focus will help organize research on programs involving minority publics. Programs involving Mexican-Americans can be the first subject of such research. Applications from that research will hopefully obtain more broadly for transfer of useful techniques to programs directed to (1) other Spanish-speaking clienteles here and in Latin American, and (2) other clienteles here and abroad.

1. Research addressed to the entry-administrator. One desirable research focus has to do with better understanding of behaviors of administrators who work optimally in minority-oriented programs. The writer's present research emphasis attaches to devices to prepare Mexican-American entry-administrators for effective roles in such programs.[16] Of particular interest are characteristics of the Chicano entry-administrator who works to optimize satisfactions in situations of conflicting demands deriving from his agency, community publics, and broader publics. In this same vein, the writer is endeavoring to gather data on how that administrator works to overcome deleterious effects of the earlier discussed process of "creaming the poor."

Another interesting problem is encountered in connection with that entry-administrator. This relates to the first corollary from the previous section. After a given minority administrator enters a public agency, he may be overesteemed in the sense that he is too relied on as having most to say about community problems. This and other problems point to need for empirical data concerning relationships between (a) input personality and other background variables, and (b) output performances within frameworks of conflicting demands. Those data should also help us deal with questions about identifying types of minority administrators who can most usefully be looked to for inputs for optimal administration of given minority-oriented programs.

The writer is interested in exploring techniques for training entry-administrators of Mexican descent to (a) optimize satisfactions of community interests, and at the same time (b) work within traditional public administration frameworks. A

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[16] As yet there is not substantive literature on such experiences. For a broad picture of some of the problems in programs to date, the writer recommends the following: "National Apprentice Program: Unfinished Business," Monthly Labor Review, Vol. 87, No. 6 (June, 1964), pp. 625-32; School and Society, Vol. 96, No. 230 (January 20, 1968), p. 39; "Opening Doors to Opportunity," Nation's Business, Vol. 58, No. 4 (April, 1970), pp. 48-52; and "Retooling Our Manpower," Saturday Review, Vol. 54, No. 4 (January 23, 1971), p. 40 ff.

faculty grant is helping facilitate gathering of preliminary information in these connections.[17] To date considerable diversity is encountered, in reactions from Chicanos representing a range of ideologies, regarding desirable ways to prepare and train the effective Mexican-American entry-administrator.[18]

2. One concept of that role: a dual commitment. From working toward training programs to prepare entry-administrators of Mexican descent to become optimal in above terms, the writer feels we should look to a type of person who might be described as exhibiting a dual commitment: that administrator has intimate contact with Movimiento groups and ideologies; he is also intimately involved with the discipline of public administration training. It will not be opined here where and how such training should be conducted. Whether in undergraduate or graduate schools or in other places, it seems that that training should be reinforced by some kind of meaningful internship experience. From the writer's experience with Chicano students who exhibit the above dual commitment, those two orientations do not have to be mutually negating.

The reader might question whether focus on this dual commitment is all that critical. Whether or not need for such focus can be empirically verified, the writer feels that from a broad point of view we should work to identify personality and behavioral variables that enter into effective administration in connection with minority-oriented programs. Data will be interesting, for example,

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[17] Faculty Grant . . . , loc. cit.

[18] "In speaking with minority representatives about plans for such programs, one notes that those spokesmen make frequent reference to need for dealing with "communication problems." . . . . One concern that is expressed by most Chicano spokesment addresses possible loss, on the part of the young entry-administrator, of Mexican-American cultural values. Those spokesmen advise the writer to build in protections in the form of in-service programs directed first to the young Chicano administrator, and then possibly also to non-Chicano agency personnel with whom that person will work." Max B. Franc, "Communication, Administration, and Minority Administrators," Paper read before panel of Western Political Science Association, Portland, Oregon, March 24, 1972.

concerning extents to which that person synthesizes inputs from the above two kinds of commitments. Such research should be tied to other efforts to get at operative attitudes and opinions among Chicano and other minority spokesmen.[19]

One of the two prominent Mexican-American holders of office at the federal level, Phillip V. Sanchez, was appointed Director of the Office of Economic Opportunity after achieving a reputation as an excellent county chief administrative officer.[20] From interviews in the research mentioned in Footnote 16, the writer feels that the Mexican-American scene is now entering a phase in which the spotlight is shifting to what might be called a post-Sanchez-type of Mexican-American. That is, according to the above concept of dual commitment, there is now a call for a Chicano administrator who will have Sanchez' qualities as an excellent administrator, but he must also relate intimately to Movimiento activistas.

3. An innovator and optimizer. The writer can not say at present whether centrality of the above dual role will be supported by empirical data. The reader should agree, however, that there is need for identification of critical behaviors exhibited by the administrator of Mexican descent. As has been noted at various junctures in this paper, one category of behaviors which is of interest has to do with how that administrator deals effectively with conflicting demands. For the present, such behaviors will be described as innovating and optimizing in nature. The writer has stated that this paper is committed to importance of identifying and dealing with elements of change. To the extent that a given minority entry-administrator has been influenced by a background of viewing established processes from outside perspectives, it seems desirable to look to that person for new alternatives for change. Put another way, his major contributions may have to do with

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[19]The writer goes in more detail into specific attitudes and opinions that can be explored in connection with training Mexican-American entry-administrators in "Communication, Administration, and Mexican-American Administrators," Paper read before panel of Rocky Mountain Social Science Association, Salt Lake City, Utah, April 29, 1972.

[20]The other well known appointee is Mrs. Ramona Banuelos who is Treasurer of the United States. Mrs. Banuelos comes from a business background. She was president of a Mexican food-packaging firm in south Los Angeles and founded the Pan American National Bank located in the Los Angeles barrio.

potentials for pointing to previously unseen elements of change and new techniques for dealing with change. Such skills seem essentially innovating, and it should be useful to get additional data on identifying related personality variables that can be expanded upon in entry-administrator training programs.

Such research will hopefully garner data on a special kind of innovator who finds ways of optimizing within the kinds of conflict situations that seem to go hand-in-hand with minority-oriented programs. Of particular interest are behaviors by which a certain type of innovator brings about agreement in the face of what other people are inclined to describe as unworkable conflict situations. Better knowledge about that kind of innovator-optimizer will hopefully also give clues for overcoming problems in connection with the earlier discussed process of "creaming the poor."

The writer thus wishes to work toward verification of relationships between above kinds of input variables and output accomplishments. Outputs may be viewed in different terms, including satisfactions of demands from individuals, as against dealing with demands deriving from the agency and its programs, as against satisfying demands from community and other publics. Learnings about critical behaviors on the part of Mexican-American administrators in those connections will presumably be incorporated into techniques for training administrators for Latin American programs. Clarification concerning effects of variables that have bearing for broader Spanish-speaking clienteles should in turn give a better base for experiments with cells for a range of treatments. New combinations of inputs that have desirable effects in such programs will hopefully lead to useful new comparative administration theory with applications for techniques for transferring programs and techniques from one culture to another.

Summary

Black power has spinoff benefits in extents to which other minorities are taking advantage of new techniques for participating in political process. Experiences in connection with public administration of minority-oriented programs should have broad implications. Learnings from programs constituting responses to Chicanismo are of interest in view of applications for Spanish-speaking and other clienteles in this country and Latin America. In broader terms, those learnings should have meaning for jurisdictions in which clienteles and administrators are viewed as reflecting attitudes and opinions associated with cultures diverging from the American mainstream.

The writer is interested in identifying critical variables in administration of programs involving Mexican-Americans. The three points of focus discussed above should help organize research addressed to those programs. That research will presumably be complemented by empirical study of public administration aspects of programs in Spanish-speaking jurisdictions in Latin America. Opportunities for identification of critical personality and behavioral variables associated with the administrator of Mexican descent who innovates and optimizes in conflict situations are of particular interest. The writer believes that new data in these connections will have impacts for theory and practice for training programs directed to entry-administrators. Such data will also have broad implications for comparative administration theory relating to transfer of practices and techniques between different kinds of jurisdictions.